THE YOGI

A MAGAZINE OF FERMENT

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SYDNEY FLOWER, Editor and Publisher

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WARNING

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When within this square appears an "X", drawn in blue pencil, it means that your subscription to THE YOGI has expired, and the blue indicates our deep depression of spirit at taking leave of you. If it is at all possible for you to do so we urge that you spare us the pain of parting. We may say of THE YOGI, as Byron said of himself, that it is "The child of love, though born in bitterness, and nurtured in convulsion."

And we may add with the good Scotch poet, "We hae tholed it thegither!" We do not like the thought of losing one of our first subscribers and, if it rested with the editor, THE YOGI would be mailed to you each month whether you had renewed your subscription or not. But the Postoffice Department, a cold and unemotional body, decrees that an active paid-in-advance subscription list is the test of admissibility at second-class postage rates, and the matter is therefore up to you. Fail not to send us your half-dollar betimes.

ACQUITTED—In the case of The United States v. Sydney Flower, concluded today, Jan. 27th, in the Federal Court at Carson City, his honor Judge Farrington presiding, the jury brought in a verdict of "Not Guilty" after twenty-four hours of deliberation.

U. S. District Attorney Platt for the prosecution; General Woodburn for the defense.
It is dreary work threshing over old straw, and you are already, from the account of the first trial, published in the December, 1910, number of THE YOGI, fully informed of the matters in dispute, so we may profitably skip any further discussion of the case in detail.

Briefly, I owe my liberty to Mr. Woodburn's masterly handling of the argument for the defense and to his close and cogent reasoning from the evidence in his speech to the jury. Those who heard the argument tell me that this once-famous lawyer shows today the same acuteness, the same grasp of the technical points, the same astonishing memory for figures and dates, and the same orderly marshalling of his facts in their proper sequence, by means of which, in combination with a brilliant choice of Saxon English, he won his cases twenty years ago against the best legal talent of the West. He is a remarkable man. He is over seventy years of age at this time, but he carries his years so lightly, and he is so dangerously

keen, that if I had a case to win in any court, whether civil or criminal, I would rather have any other lawyer of my acquaintance against me than this same Mr. Woodburn. I have to make due acknowledgement to brilliance wherever I see it, and when it is remembered that this case centered entirely upon the stock-brokerage business, a business with which Mr. Woodburn was not and had never been familiar, it will be seen that he was somewhat in the position of a man who is suddenly asked to show himself a master of a foreign language.

The central argument in the case for the defense was this:

"This defendant had in his possession, subject to his check on the State Bank & Trust Company at Goldfield, a sum of money in excess of $20,000, with which to buy listed stocks for about forty people. He had also three promotions of his own. He invested this large amount of money in an unlisted stock called Oro Wonder, and in certain listed stocks such as Red Top Extension, Goldfield Ethel, etc. These stocks are today worthless. We know it. They are not worth sticking up on the wall as paper. But if this defendant had intended to defraud these people he would have put this money into his own promotions, and so reaped the benefit. He did not do so."

And the central argument in the jury-room, which won the case for the defense, was this: "All the evidence and exhibits in this case are before us. Where does it appear in the evidence that the defendant ever made a dollar's worth of profit for himself, or tried to make a dollar's worth of profit for himself, by the handling of the money of these people?"

Just so. That was all there was to the case for the government when the matter was sifted down. No sane man could doubt that the defendant must be acquitted on the evidence and on the law bearing on the case.

VALUED EXPERIENCE—Some men might feel exceedingly sore if they were arrested for a crime of which they were innocent, confined in a jail for six months, and finally brought to trial on a felony charge. They might regard the experience as constituting a wasted year in their lives. But I do not look at things as other people look at them. To me this has been the most valuable year of my life; full of naively interesting novelties in the way of sensations, and affording opportunity for the development and display of a stoical fortitude highly beneficial to the philosophical temperament.

Seneca's idea that the high gods test us with what we call misfortune, and Emerson's idea that every



I am a grandmother with grandchildren about ready to enter high school.

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experience that comes to us is meant for our advantage, harmonize very beautifully.
And for anything I know to the contrary they may both be true ideas; they are at least helpful and strengthening.

I love the Stoics. I reverence Marcus Aurelius; though I cannot at all reach his altitude of thought and conduct. He walks in light and breathes an air that makes me cough.
However, I can follow these strong souls to this extent, that in my belief a man who holds and cherishes a grievance is foolish. He should gather nothing but good from the past; he should enjoy the present to the limit of his capacity, and he should keep his face turned toward the future in courage and confidence, secure in the knowledge that life is simply a school in which certain lessons must be learned and applied.

MOTHERHOOD ENDOWED—In the month of November of the year 1906 the article that follows was written by me and published in the Goldfield Gossip, a periodical devoted to the mining news of the State of Nevada.

The article created a certain amount of discussion at the time of its appearance, and the subject, namely, the exalting of the function of motherhood by the endowment of the mothers, has in recent times again come to the front, and may

perhaps in a few years become an active political issue. Therefore, I should like you to read what I wrote on this matter over four years ago. You will pardon a few breezy colloquialisms in the contents, remembering that in those days I was writing for a less critical audience than the readers of THE YOGI. The article follows:

"MOTHERHOOD ENDOWED—When we pass a 'drunk,' a 'bum,' a 'tramp,' the effect is not usually pleasant, but it varies in people. For example, the sight of him sends us (the editorial 'we' person) raging and cursing homeward, if possible, to get away from the thought of him. At the tramp? heavens, no. At you; at George Washington, the immortal. At the men who made the Constitution; at the men who are making the laws of this country. Yes, or any other country, because these conditions of degradation and poverty are common to all lands. At those who have decreed that the government of this land shall not care for its own. This drunk, this wreck of a man, at whom today we look with aversion, was worth to the State in which he was born, $100 a year from his birth up. He is not worth a cent today to the State, to himself, or to anybody, because we do not run human lives upon business lines. We bring the perfection of business methods to bear upon everything else we rear and raise. We know to a dot what we export and consume of corn, hogs, cattle, wheat, etc.—and we

speak with satisfaction of the increase of exports over imports; of the balance of trade. But of the most valuable asset of the State, the human life, we take no further note than to number the people, as they did in the days of David—once every so often.

"Please imagine for a moment a different condition of things; imagine that the country has waked up to the fact that rightly managed there is big money in human lives. That it pays well to put business methods into the rearing of those lives; that it is profitable for each State to so manage the quota of lives within its confines as to get the best results from each in training, in work, and in health. We have then the right condition for the Paternal Government. The State is developing, advancing and protecting its most valuable assets, namely, its children. Naturally this protection begins from the birth of the child.

"As soon as born into the world the child, male or female, is endowed by the State to the amount of $100 a year. This is a loan which will be repaid by the individual, not in cash, but in existence. He repays by merely living. You doubt that? Ask of wiser heads than ours. They will prove to you that because he lives so many years and consumes so much of produce, and performs so much of labor, a man is worth during his lifetime so many hard dollars to his country.

"From his tenth to his eighteenth year the State educates this child. At the close of that period, the boy or the girl is taught a trade. The State teaches. The trade is compulsory. Afterwards the boy may take up a profession, if he pleases, and drop his trade; but he has learned it, and never in his life can he be without means of earning his livelihood and paying his way. A profession may leave a man helpless. A trade protects him always.

"A great drain upon the State? A vast expense? No; a trifle. Our Paternal Government is very rich; can afford to take care of its children. More than that; it desires that its children shall become rich, and it helps them to become so in every way. One way was outlined in the last number of 'Gossip.' It applied, of course, to the mineral-bearing States only. But our government is pleased to see its men amassing wealth, because at their death the wealth they have amassed passes back into the coffers of the State. Less a reasonable provision for the wife, if living. The children are already under the protection of the State and the wealth does not go to them. They do not inherit; no one inherits. They receive only the State endowment money, and what they make themselves. So astonished has our Paternal Government become at the mint of money unthought of, and undreamt of, that lies in the proper development of lives that it has gone one step further,

and has come to understand that it pays to endow the mother as well as the child. It has discovered that poverty is a rotten, bad investment. Therefore it has an ascending scale of income endowment in proportion to the number of children born to a family, up to, but not beyond five. Five is accepted as the normal total in a family. The sum of $100 per year per child is the mother's portion. When the full complement has been reached, and five children have been born, the mother is pensioned to the amount of $1000 a year for her life. To her is paid honor and consideration, and to her the State shows the deference which today it accords the wealthy.

"Most remarkable of all, the bar sinister is wiped out. Our Paternal State, growing rapidly in wisdom, and exchequer, has decreed that any woman or girl, unmarried, who passes through the pangs of childbirth, has thereby forever wiped from herself and her offspring whatever of blame or stain man has put upon her. It is a little late in the day to make practical application of this humane doctrine, but it is wonderful how rapidly our Paternal State advances in the ethics of morals, when it perceives the money there is in it. Do you think that such a decree or enactment would tend to increase immorality? My good sir, you are forgetting that motherhood is now placed upon its rightful pedestal. The argument that placed it on high has been purely mercenary, but the

result has been achieved. Woman has become the State's right-hand. She is idealized; she is worshipped. And do you think that woman would not instantly adapt herself to this change in her station? Do you think that she would be content with anything less than the highest? Here the highest is marriage. She would have marriage or nothing. Trouble not yourself about what woman would do; she would do that which would most strengthen her position. Nothing less would be possible for her. A few thousand of you who read this are probably business men of a doubting, cynical mood. You condemn the plan off-hand as Utopian and unpractical.

"We reply that the whole plan is hard, cold business all through. Nothing is Utopian or visionary in which there is money. That is the touchstone. That is always the supreme test of practicability. 'Is there money in it?' is always the point of division between the real and the ideal. Some day this plan we are speaking of will be FACT; solely because there is money in it; not at all because our old world will have advanced so much further than at present in morals or sense.

"But there will be big money in this plan of ours for the State that takes it up. You need a few changes in the Constitution of the United States, but before we pass over to the real Death Valley

we expect to see these changes made, and every State in the Union a Paternal State, vested with full powers to develop and protect its lives.

"As to the plan being infeasible, this is what would happen. If any State advertised this proposition, offering suitable rewards to any who would smooth away all the difficulties in the path of its successful administration, that State would be deluged with replies and detailed plans from all parts of the Union, put forward by the best brains of the country. If these replies were consigned to the consideration of a committee composed of the heads of four mail-order houses, men who are used to systematize the smallest detail of business administration, and if this committee were awarded full power to amend, correct, alter and improve that plan or those plans submitted, which, in its judgment were deemed the best, then inside of sixty days this committee would give back to the State a plan complete and workable down to its minutest detail. The problem would be solved from the simplest and best methods of registration of infants, payments of endowments, amounts of endowments, etc., to the greater problem of State acquisition of privately owned lands and property, and State ownership of railroads and public utilities.

"We will go so far, to oblige our readers and ourselves, as to name this committee, and will select

it from Chicago alone, without troubling the rest of the country. Here are your men: Montgomery Ward, Sears, of Sears, Roebuck & Co.; Siegel, of Siegel & Cooper, and John W. Smyth. Had he lived we would have added Marshall Field.

"Difficult? Man alive, this whole plan of ours is no more than the daily routine of business to a big mail-order house! Our whole plan is simply the introduction of system and business methods and business administration into the raising of children and the conduct of a State. To solve business problems get the aid of business men, and keep away from government officialdom and red tape.

"Before we dismiss this subject, because it is talked out, and we are up against the blank wall of the Constitution of the United States, let us say that we believe that it is good seed that will take root somewhere and grow, or that it is a yeast cake, capable of retaining its vitality for a number of years, dormant, apparently innocuous, but capable when it hits the right quality of medium, of raising particular cain in the far distant future."

LITERATURE—I have been waiting to see if, among the voluminous notices of his work, any of the numerous biographers of our beloved Mark Twain might haply point to the fact that he is the author of the only American Epic that was ever written. Singularly enough, no one has done so.

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Even Mr. Howells, competent critic as he is, and life-long friend of the author, has not alluded to the fact that "Huckleberry Finn" stands alone and supreme in our literature as worthy to be called "The Great American Epic." Mark Twain received much homage during his life-work as the foremost of American humorists, but it seems to have escaped the notice of our critics that he was greater in Realism than in Humor. Much of his humor is barbaric, depending for its appeal upon the unreal quality of its exaggeration; it lacks the spontaneous whimsicality of Barrie's fun, and is not the best of its class. But in his realism he is unexcelled in his fidelity to truth and in those bold true strokes that give the vividness of a lightning-flash to scenes of fifty years ago. He is unrivaled in that simplicity of style which stamps the master-realist. Let us do homage to the great.

BEAUTY—To the normal, rightly developed, wholesome and natural human being there is no beauty in sea or sky or land; in plant or tree or bird; comparable to the beauty of the living human form. To the normal eye the most beautiful thing in life is Woman. To the normal ear the human voice transcends all other sounds in sweetness. It is because the violin most nearly approaches the human voice that it is the most dearly loved of musical instruments. So to humanity is the one divine thing. And when you speak of gods and heavens and salvations and hells, you

speak a foreign tongue, and I do not know what you mean. All theologies and all revelations are nothing but the result of human aspiration and human speculation or imagining, acting together in combination. The salvation of humanity rests where it has always rested, and will always rest, in humanity itself. And so I welcome and give what support I can to all those movements that have at their core the bettering of the standard of the individual considered from a physical standpoint, such as Physical Culture, Deep Breathing, Vegetarianism, Fletcherism, and the like, whether I follow their teachings or not. If it were incumbent on me to declare on oath the name of the man who will most benefit humanity in the days that are yet to be, by his teaching and example; who, above all others, whether statesman, warrior, priest, savior, or martyr, will be hailed as having done most good to his kind, I should answer without a moment's hesitation—Horace Fletcher. And when you have read his books and understand something of the scope of his work you will understand why. Because it is my firm opinion that all mental improvement must follow, and cannot precede, physical improvement, and that he who would improve his mind must first improve his body. And further that the remedy for all the miseries of humanity today lies exactly where it has always lain, in humanity itself, and in fuller knowledge of ourselves. And finally that

to re-establish that standard of physical beauty in man and woman which was once the glory of Greece, it is necessary that we take thought to the body, to what we eat and to what we drink and to HOW we eat and to HOW we drink. Thanks and praise also to good old Walt Whitman, who taught as no other had taught due and proper reverence to the physical.

LOVE AND JUSTICE—Many of you have written me taking exception to my argument in the last number of THE YOGI that "the preservation of the race has been brought about by establishing Justice (as the highest human standard) in place of Fear or Love." Your criticisms are always welcome. And some of you have asserted that Justice and Love are identical in their nature, or that Love includes Justice and is greater than Justice, as the whole is greater than the part, or as Aaron's rod swallowed the lesser rods of the priests of Pharaoh. Let us see.

In order to bring this matter clearly home to you let us take a possible instance of the application of the two principles.

Suppose that you, a man, were walking with your wife or sweetheart or sister on the sidewalk of any city in the United States. Suppose that a man, coming the other way, should meet you, and, not finding room enough on the sidewalk, should elbow your companion into the gutter. What, if

you truly and faithfully sought to follow in the footsteps of the Nazarene, would be your behavior under these circumstances?

You would remember, you MUST remember, that the cause of the man's rudeness is simply his ignorance, and your love for humanity, which is also your love for him, would cause you to reproach him gently as you helped your companion to her feet. It is possible that your love for him might even restrain your speech, and you might be content only to look upon him in silence sadly and reproachfully. Yes, that would be true Christian conduct.

Now a man who puts Justice before all would not act like that at all.

He would merely beat the offender to death in the shortest time possible, and if he were called upon later to explain his action on the ground that it was unjust to punish a man for his ignorance he would reply that ignorance of the law is no excuse for breaking the law.

I say that the only possible sound standard for humanity is that which teaches man to deal justly with his neighbor, not to defraud, not to encroach; to respect the rights of others, and to fight to his last gasp, if he has to, to protect his own.

That is Justice, and if that is Love, then I don't know what you mean by the word. I will have

nothing to do with this business of "turning the cheek to the smiter." If he smites let him look to himself. I will have nothing to do with a faith or a philosophy whose cardinal tenet is that we love one another indiscriminately, always and forever. It is nonsense. It is not Justice. You who live in these United States, and who enjoy liberty of thought and action will do well to remember that you enjoy this liberty only because in the days of "good King George" there were found men in this country who set their face against injustice and declared for "the rights of man." Show me any passage in the New Testament wherein you are commanded to fight for your rights, for your home or for your country. The Christian faith is rotten at the core. If it were truly lived,—and why do you hold it at all if you do not truly live it?—it would disintegrate this or any country. I will have none of it, and do not believe it to be either true or wise.

There is just one figure in the history of the world —just one—that is SUBLIME. In all of history sacred and profane, there is just this one figure that stands above the crowd as worthy of our utmost reverence. That man is Abraham Lincoln. It is not his death that affects this conclusion. His death was nothing. Other men have been shot. It is his life that is without a parallel in human history. Great-hearted, tender, patient man, stead-

fast and unfaltering in his duty. Carrying to its conclusion a work from which all the sympathies of his nature recoiled. Doing it because it **MUST** be done, and for no other reason. The story of Jesus Christ does not interest me. The story of leaves me cold. I think it would have been better for the world if he had never lived. But Lincoln is my ideal. He is the highest, and he put Justice before all, and above all. There are plenty of people in the world who will tell you that Napoleon was great. I don't see where or why. He is a creeping thing in comparison with our Lincoln, the truest, the finest and the dearest to the heart of humanity for all time.

*The Heart of Tolstoi**

(Concluded from January Yogi)

Leof N. Tolstoi. Born, 1828: Died, 1910

Socialists wish to remove inequality and oppression by assigning all capital to the nation, to humanity, so that the centralized unit will become humanity itself. But among men striving each for his own welfare it would be impossible to find men sufficiently disinterested to manage the capital of humanity without taking advantage of their power—men who could not again introduce into the world inequality and oppression. .

. Some will say, "Choose men who are wise and pure." But none but the wise and pure can choose the wise and pure, and if all men were wise and pure, there would be no need of any organization, consequently the impossibility of that which the revolutionary Socialists profess is felt by all, even by themselves; and that is why it is out of date and has no success. . . . However much advantages may increase, those who are at the top will appropriate them for themselves. . . . . Wealth will all go to the men in authority as long as authority exists.

The so-called question of woman's rights arose, and only could arise, among men who had devi-

* Following the translation of Aylmer Maude



Portrait of Leof N. Tolstoi
(Drawn by Dorothy Dean)

ated from the law of real labor. One has only to return to it, and that question must cease to exist.

The Governments wish to persuade the peoples that there is no need for private individuals to trouble about freeing themselves from wars; the Governments themselves, at their conferences, will arrange first to reduce and presently quite to abolish armies. But this is untrue. Armies can be reduced and abolished only in opposition to the will, but never by the will, of Governments. Armies will only be diminished and abolished when people cease to trust Governments, and themselves seek salvation from the miseries that oppress them, and seek that safety, not by the complicated and delicate combinations of diplomatists, but in the simple fulfilment of that law binding upon every man, inscribed in all religious teachings, and present in every heart, not to do to others what you wish them not to do to you—above all, not to slay your neighbors.

We cannot know God's object, if it were for this reason only—that it is infinite. But we do know, and can always know, whether we are fulfilling His will—that for which we are living, which He desires of us. He holds us, as it were, with reins, and we, like horses, do not know whither we are going, nor wherefore; but we do know, through pain, when we are going whither we ought not;

and by a sense of freedom, absence of restraint, when we are going where we should.

His will is, in the first place, that we should pay in good works the rent of the life given us. Good works are those which increase love in men. And the work is to augment, cultivate that talent, our soul, which is also given us. And we cannot do one without the other. We cannot do good works which increase love without augmenting one's talent, one's soul—without increasing love in it; and one cannot augment one's talent, increase love in one's soul, without doing good to men, increasing love in them.

There is only one way of serving mankind. That is, to become better yourself.

The Heart of Lincoln

Abraham Lincoln. Born, 1809. Died, 1865.

Let us have faith that right makes might.

Whatever is calculated to improve the condition of the honest, struggling laboring man, I am for that thing.

Ballots are the rightful and peaceful successors of bullets.

The face of an old friend is like a ray of sunshine through dark and gloomy clouds.

When I hear a man preach, I like to see him act as if he were fighting bees.

The pioneer in any movement is not generally the best man to bring that movement to a successful issue.

Poor parsons seem always to have large families.

I hope peace will come soon, and come to stay; and so come as to be worth the keeping in all future time.

No men living are more worthy to be trusted than those who toil up from poverty—none less in-

clined to take, or touch, aught which they have not honestly earned.

If I can learn God's will, I will do it.

He sticks through thick and thin—I admire such a man.

As our case is new, so we must think anew.

If by the mere force of numbers a majority should deprive a minority of any constitutional right, it might in a moral point of view justify revolution—certainly would if such right were a vital one.

My hand was tired, but my resolution was firm.

Those who deny freedom to others deserve it not for themselves; and under a just God, cannot long retain it.

Trust to the good sense of the American people.

With firmness in the right, as God gives us to see the right.

The people will save their government, if the government itself will do its part only indifferently well.

The occasion is piled high with difficulty, and we must rise to the occasion.

Liberty is your birthright.

It is easy to conceive that all these shades of opinion, and even more, may be sincerely entertained by honest and truthful men.

It is better only sometimes to be right than at all times wrong.

The doctrine of self-government is right, absolutely and eternally right.

Understanding the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them.

The probability that we may fail in the struggle ought not to deter us from the support of a cause which we deem to be just.

You can fool some of the people all of the time, or all of the people some of the time; but you can't fool all of the people all of the time.

Honest statesmanship is the employment of individual meannesses for the public good.

Important principles may and must be inflexible.

A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a true people.

(To be concluded in March YOGI)